TOTUM HOMINIS;

OR, THE

DECALOGUE

IN

Three Words,

Viz, { *Justice*, *Mercy*, and *Humility*.

BEING A

SERMON

Upon *Micah* 6th. *Vers.* 8th.

Preached in the Cathedral of St. *Peters*, *York*, upon *Monday* the 15th day of *March*, 166$\frac{1}{2}$, before the *Right Honourable* Baron *Turner*, and Baron *Rainsford*, The Right Worshipful S^{r} *Jo. Armitage* Bar^{t}. being then High Sheriff of *Yorkshire*.

By SAM. DRAKE, *D. D. Vicar of* Pontefract, *and sometime Fellow of* St. John's Col. Camb.

London, Printed for *William Grantham* at the Black Bear in *St. Pauls* Church-yard, near the little North Door, 1670.

[4]; 27 p

TO THE

TRULY VERTUOUS

And *RELIGIOUS*

LADY,

THE LADY

MARGARET ARMITAGE,

Wife to

Sir *JOHN ARMITAGE*

of *Kirklees*, Baronet.

MADAM;

THE best Guard being Innocency; and, this Sermon wanting Protection, Where shall it find more of Safety (because where more of Purity) then in Your Breast?

Whil'st I am Pleading my Gracious Soveraigns Just Power, I fear not but your loyal Husband will Espouse my Quarrel, and Patronize my Sermon: And, I hope, your pitty will not see this Perish, Treating of those Vertues and Graces that have such an Assimilation to Your Self.

I here present You, Madam, with a small Glass, but broken from the Chrystalline Heaven; wherein, you may see the Body of Divinity, the Glory of the Lord; and, what Glory he would put upon you: Therein God presents to you as rich a Triple-Offering as the Wise Men of

the East *did to his only Son,* Gold, Frankincenſe and Myrrhe.

A Bevy of Rich Jewels, which the Indies are ignorant of; nor is Arabia *ſo happy as to Parallel. The Ruby of* Juſtice, *the Pearl of* Mercy, *and the Emerald of* Humility; *Thus the true Chriſtian is blazon'd.*

May theſe Vertues then by the Sanctification of the Spirit, be as a Collar of SS *to Adorn your Neck. May theſe unpoliſht Lines, intended as an enlargement thereon, be ſubſervient to your Devotions, and Cloſetted in your Pious and Diſcerning Breaſt; ſo ſhall you be* all Glorious within, *and the King of Heaven ſhall take pleaſure in your Spiritual Beauty.*

In my Prayers I may not forget your Two vertuous Daughters; may Madam Margaret, *and Madam* Catharine *deſerve the ſtile of* Jemima *and* Keſia *(two of Holy* Jobs *Daughters) for the Light of Divine Truth in them, and the Perfume of Godlineſs.*

Reſiding at London, *you have the Glory of Art and Nature in your Eye; but, the Ornament of a Meek and quiet ſpirit in Gods ſight is of greater Price.*

Some New City-Modes may differ much from this, and one from another; but, I aſſure you, after this Manner in the Old Time Holy Women, who truſted in God, adorned themſelves.

And, if you will be but ſo juſt to your own ſelf, as to Peruſe, and ſtill Practiſe Gods Holy Precepts; ſo Merciful to Me, as to Pardon this Preſumption, you Crown the Hopes and Deſires of

MADAM,

Your Moſt Humbly
Devoted Servant,

S. D.

Micah 6th. Verſ. 8th.

He hath ſhewed thee O Man what is good: And, What doth the Lord require of thee? But to do Juſtly, to love Mercy, and to walk Humbly with thy God.

WHen the Prophet *Micah* obſerv'd how the Formal *Few* doted upon his *Shadowy Ceremony*, he preſſeth the Subſtantial Duty of *Juſtice* upon him: *In Aram Dei Juſtitia imponatur*; Let *Juſtice* be put upon thy Heart the *Altar*, Offer *Mercy* rather then *Sacrifice*: And, if by *Humility* thou make thy ſelf a whole *Burnt-Offering*, conſuming thy former Glorious Self in that Holy Conflagration; How much more Acceptable will this be then *the Fat of Rams?* In like manner, when I take notice that ſome Noveliſts of this Age of ours, have been ſo wholly given to *Platonick Speculations*, *Airy Notions*, and *Fond-affected Expreſſions*; who, would be accounted *Religious*, (though they have loſt their *Decalogue*

Decalogue in their Pretended-*Creed*, and *Morall-Honeſty* in the Refinedneſs of their Faith:) I hope it will not be unſuitable, if I, (according to this Prophets Method,) preſs theſe Primitive Practical Duties of *Juſtice*, *Mercy* and *Humility*, in the Language of my Text. Thus then, God having cleared himſelf from thoſe unworthy Aſperſions of *a hard Maſter*, which ſome undutiful Servants would have fixed upon him, in the ſoft Language in the third Verſe of this Chapter; *O my People, What have I done unto thee? and, Wherein have I wearied thee? teſtifie againſt me:* and then, by a ſhort Epitome of his long continued ſignal Favours Tacitly tax'd here, (as plainly elſewhere) the Ingrateful, Hypocritical, and Formal Pretences of that *Jewiſh* Nation, *Verſ.* 5. *O my People, Remember now what* Balack *King of* Moab *conſulted*, &c.

At the ſixth Verſe they make their Reply; *Wherewith ſhall I come before the Lord*, ſaith *Iſrael? and bow my ſelf before the high God? If the Lord would be appeaſed with thouſands of Rams, or ten thouſands of Rivers of Oyl*, theſe Impoſſible things I would attempt; yea, even unlawful ones, The *Firſt-born* for my Tranſgreſſion, and the *Fruit* of my *Body* for the *Sin* of my *Soul*; this would I give for an Attonement. And indeed, any thing of that People God might ſooner have had then a broken heart: The Prophet now comes to make Gods Rejoynder in my Text; Away with ſuch flouriſhing Pretences, you do but ſhuffle and trifle with God; you need not now begin to ask the way to *Zion*, with your faces thitherwards; you need not make ſo much Queſtion what will pleaſe him? He hath ſpoke his mind freely, and his Commands

mands are fair writ, he hath ſhewed thee O man what is good.

Thee O man — If man ſhould be taken for the Magiſtrate, as *Gen.* 43. 11. *Carry down the man* (the Ruler *Joſeph*) *a Preſent*, and in other places, then the Errand is in the Prophets language, *to thee O Captain.* Truth is, if a man in power will walk in darkneſs, ſome puny advantages he hath to deal perverſely; but if he will but eye the light of the word, he ſhall find all theſe obviated in my Text: What is it the Lord requires? (leſt he ſhould be injurious, to *do juſtice*;) leſt he ſhould be cruel, to *love mercy*; leſt he ſhould be frivolouſly imperious, to *walk humbly.*

And becauſe the name of *Adam* being ſo low, man rather affects that of *Geber*, a Gilded Hillock; nay, to be accounted τὶς μέγας, The Prophet ſeems to check him thus, Pride gets nothing but a ſlight from Reaſon, and a worſe ſure from Religion; ſhall the Gloe-worm vye with the Sun? ſhall the Subject ſtrut it in the face of his Soveraign? *Walk humbly*, 'tis with thy God. If there be many by-wayes, the night dark, or our Guide blind, we may eaſily fall into a ditch: but here's a light ſet up in the Text, and that from the Father of lights; *He hath ſhewed.*

And *thee O man*—It ſeems a particular Ray is order'd to reach every ſingle perſon; He hath chalked out the way, the good old way; this do and live. *Thee O man* — Though ſpoken by the word in general, as much concerns us as if directed to every individual. God (as I may ſo ſay) talks with every perſon immediately, ayming to awaken every ſingle ſoul to his duty.

Let

Let us water our own Field by cutting a paſſage from the common River, inferring with *David* when God at large ſaith, *ſeek ye my face.* Let every one ſubſume, *thy face Lord will I ſeek.* But what is it the Lord hath ſhewed thee? *what is good* — This is an extenſive word; what is ſeaſonable, what is delectable, what is profitable: The Apoſtle *Philip.* 4. 8. comments upon the word. *Whatſoever things are true, whatſoever things are honeſt*, lovely and of good report. The allſeeing eye enlightning the underſtanding, ſhews thee what is good for thy will to make choice of. If thou beeſt not ſo generous as to make choice of vertue for its innate ſplendor, yet ſurely ſo prudent thou wilt be to make thy election of that which is good for thine own ſake. Self-love will conſtrain thee to this, as well as Gods Command. And what I pray is it the Lord requires? *but to do juſtly* — So good that 'tis a miracle man ſhould need a Mandate for the acting of it, or a Law-giver to require it. *Gregory Nazienzen* calls man πνευματικὸν ἄγαλμα, an heavenly Statue, of which no man was the Artificer; and ſo may I call my Text. Juſtice, Mercy, and Humility, theſe rich glories of the Soul are fit materials for a ſuperſtructure that may reach Heaven. The language of the Text ſpeaks it of no humane extraction. The Precepts are ſo excellent, and refin'd, ſo agreeable to the ſpiritual part of our temper, ſo apt to cleanſe and ſublimate the droſſy part of man, that they are even proportion'd to feaſt our Souls.

There is ſuch a *Faculty Deo Analoga*, an εὐρυθμία & συμφωνία, as *Plato* ſtyles it, betwixt this Law (I am ſure) and the Soul, that the Affections are neceſſitated

to

to strike in i'th' *Chorus*: Such a commanding Beauty, man cannot chuse but be enamoured with its Rays; the words like so many Philtres, charming us into an holy obedience; the very sound of them, like *David's* Harp, may drive away the evil spirit, τὰ σύμβολα τοῦ Θεοῦ. They are Love-tokens left with the Sons of men to engage their affections to him: Two of them be in the representations of Himself. Upon such an account St. *Chrysostome* in his 12*th*. and 13*th*. Oration περὶ ἀνδριάντων words it thus concerning his νόμος φύσικος δ' χρεία τῶν λόγων ὑ' τῆς διδασκάλων δ' τῆς πόνων; There needs no Oratory to allure men to these, we need not heap up Arguments to convince you of their equity. What need of an Interpreter to acquaint you with Gods meaning in them? They have such proportion with our reasons; there is such a Magnetick power in the good that is offer'd to us, as may well attract every rational being. Such an intrinsick lovelyness, and native fairness in them, that 'tis no eclipse or diminution of the liberty of the first being, to say he could not but require them. Since he hath created the World, there must be Justice, and Mercy too to preserve it, else men would swallow down each other, as greater Fish devour the less.

To the Question then the wicked put, *Psal.* 4. 6. *Who will shew us any good?* our Prophet may make answer in the Text by just & merciful actions God will put more joy in our hearts then when their Corn, and Wine, and Oyl (their goods) increased. True, if critically we distinguish, none is good but one, that is God, but Vertue being the way to the Author of Vertue, we must use the Stream of Justice to come to the Just one, and the Ri-

vulet of Mercy till we come to the Fountain of it. Thus we love lower Excellencies becauſe they lead to higher; as we value gold Oar when we find it on the top of the earth, becauſe it leads to the Mine it ſelf. And if one poor ſpark of Vertue be ſo to be loved for its ſelf (as Juſtice) much more is that infinite Rock of Orient and moſt ſhining Vertue to be loved in God.

The Text then is an Anſwer to the Queſtion, verſe the *7th. wherewith ſhall I come before the Lord?*—— And in oppoſition to their formal he offers a real way of pleaſing God: *Do juſtly, &c.*

In which three words you have the two Tables of the Law: all the ſecond Table duties are comprehended in the former part of the Text, Juſtice and Mercy, and the ſum of the firſt Table duties in the later, and walk humbly: (that is) notwithſtanding you could plead exact equity towards the rich, repeating *Samuels* Challenge, and melting Charity towards the Poor, yet ſtill you have need of the Righteouſneſs of a Saviour, and the Mercy of our God; therefore walk humbly.

Let's take a Landſcaip of the words, though many through wilful ignorance or contempt pretend they know not the way of Duty, yet God hath not left them in a dark Apocrypha, but he hath vouchſaf'd a clear Apocalypſe. *He hath ſhewed* —

And though even earthly Princes think it below them to render a reaſon of their Decrees, yet that men may be convinc'd of the equity of his proceedings, that they are ſuch as flow naturally from an enlightned ſoul (if violence be not offered to it) he appeals, what is it the Lord requires?

'Tis

'Tis plain also by the gradation of the language, that whosoever pretends piety towards God, must be sure to be a strict observer of Justice amongst his Brethren. The foundation of all is laid in doing justly.

Yet in *Mantissam*, over and besides Justice, which is a due to all, there is another Duty, which though no humane Law can reach us if we act not up unto (for whoever was impleaded for not relieving the Poor? What *Barr* could *Dives* be brought unto though he withheld his goods from *Lazarus*, to whom yet the Wise man saith they are due) yet Gods Law requires even an office of mercy where an object of pity is tender'd; therefore my Text adds to love Mercy: And though we know the way, and acknowledge the equity of it, endeavouring to please God by a strict heart towards Justice, and an enlarged hand to Charity, except God be our God, and so actions perform'd as fruits of faith, they are not acceptable: my Text saith he must be thy God. To the Duties of the second Table we must joyn Duties of the first: These things ought ye to have done, but by no means leave the main undone, *To walk humbly*. Neither yet will it suffice, soberly to take the imployments upon us which God injoynes, and humbly to manage them for a start only, but with a steddy, constant perseverence to the end. This is call'd in my Text walking with God.

More distinctly. First man pretends ignorance, but God saith he hath shew'd: 'Tis not to be denyed but many lye still in darkness, their foolish hearts blinded, so that they cannot understand spiritual things savingly, discerning spirits they have not, they cannot order their speeches or their persons as they should:

They neither know the affirmative nor Negative part of their duty; they neither see what injustice they have done against the commands, nor what mercy they have neglected to do according to the Commandment: *Therefore the Error of their ways they understand not, they will not repent, and so are without hope.*

'Tis for a Lamentation that too many sit still in darkness and in the shadow of death; but then where's the fault? hath God barricado'd up the way of knowledge? or left himself without a wi'ne's? who cries behold me, behold me, to a Nation that seeks not after him? True, an evil eye cannot behold that which is good, a coveting eye cannot love Justice, a cruel eye will not love mercy, nor a proud eye humility; but the reason of all that is their own false glass.

These evil beasts or beastly Lusts have devoured the man I would speak to; *If our Doctrine be hid, 'tis hid to them that are lost*, eternally, if not temporally; for besides that νόμος γραπτὸς, that sacred Manuscript which is writ by the finger of God himself in the heart of man, the Quakers Scripture of God within us, the Bible of Gods own Printing there (as they style it.) Remember *St. Austins Tolle, Lege*, he points us to a more legible Book; the Gleanings of this Book is better than the Vintage of all other; so that you need not now cry to us as the Disciples of *John* the Baptist, *Master what shall we do?* God hath gone before you in a fiery Pillar, whats writ in the Law? how readest thou? To the Law and to the Testimony, all their words that speak not according to this they have no light in them, but are benighted souls.

The Word is nigh you, in your eye, he that runs may

may read in our mouthes, the Word hath gone through the world, nay into your hearts convincingly: Nor is it an Oriental Tradition, or a Rabinical Dream only handed to us by unfaithful Ecchoes, and imperfect rebounds, no ridling Oracles are our rule, but a revealed Word: there he hath shewed the O man: *Omnis Scriptura est mensa Sapientiæ*; there you may feast your selves saith *Origen*, and *Ireneus* in his third Book says *Ostentationes quæ sunt in Scripturis non possunt ostendi nisi ex Scripturis*, never so lovely or beneficial sights: The Devil hath his Showes, the whole world and the glory thereof; but our best way is to wink when he offers the object: Here's a sight man is made spectator of, so good, that 'tis worthy of Gods own eye, being an Emanation from himself: The vail is taken off from the face of Divine Truth, and you may love it for the beauty your selves behold in it. And as he gives his Word to shine without, so he gives his Spirit to shine within, that the light of the Spirit might apprehend the light of the Word: here are shewings indeed. Barren fruitless Cutiosities he hath not shewn, but necessaries to salvation are clearly reveal'd; the Form of sound words, and the truth which is after godliness, these rich Mines are bared.

The way of Duty is plain; who so is wise may understand these things; then shall you know if you follow after to know the Lord.

Light is come into the world, and we live in the *Goshen* of it. χαῖρε φῶς should be our salutation, welcoming these Irradiations: Ignorance is now wilful work; if men will either read or hear they need not be filthy; he hath shewed them a cleansing Fountain.

Walk

Walk in the light then, and when with *Solomon* you have considered these empty and shadowy Lights below, where we can scarce find any thing worth a glance; then lift up your gates, and your hearts, that the King of Glory may come in with the goodly Train of his revealed Truths. Open your souls to these Heavenly Visions, and warm them in these eve.lasting Sun-beams.

Times of former Ignorance (so call'd because of glimmering discoverings comparatively) God is said to wink at, but after the Sun of Righteousness himself hath arisen with healing in his wings, now he looks broad upon sinners, chastising them with his beams for sins, though small as Atomes. You may have darkness in the day if you shut your windows. O why do you not open your eyes and discern? why do you act in the choicest points of Religion out of blind and implicit Principles? Sons of light will not do so, but in his light, they will eye eternal light. O how hath the Truth suffered betwixt the over-prying Socinian and the blind obedient, I would neither have you burn your wings by over near approaches to this light, nor yet wink at Noon. Above all O take heed of withholding truth in unrighteousness after these shewings.

Thou requirest obedience, *Da quod jubes*, said *St. Austin*, *& jube quod vis*. Surely if our Piety be not prevail'd upon by the reverence of this *He* in my Text, the Author, yet the excellency of the Imposition doth so recommend it to our reason, that we must put off the best part of our Nature to evacuate the force of our Religion. We have a Law, and by that Law we ought

ought to walk; true, *Lex non valet niſi promulgata*, but this great King hath ſent out his Proclamations: He hath ſo ſhewed thee: And leaſt man ſhould appeal from him as a ſevere Lawgiver, he appeals to himſelf. What is it the Lord requireth? but that which is good, ſo good that Juſtice and Mercy are Gods own attributes. By his Prophet *Ezekiel* God takes it hainouſly, and well he may, that man ſhould queſtion his wayes by whom all things are ponder'd, and who doth all κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, according to the Counſel of his Will, with mature deliberation, being Equity himſelf; by way of challenge therefore, are not my wayes equal? *And ſhall not the Judge of Heaven and Earth do right?* And though he give not account of his matters, he is not bound to it, *Job.* 33.13. Yet what is it, *Come now, let us reaſon together ſaith the Lord: Are they not the cords of man and the bands of love*, Hoſea 11.4. That I would draw you in by? By downy perſwaſions, not iron compulſions. What are you afraid of theſe golden chains? they are not Fetters for your feet, but Bracelets for your necks. Vices are chargeable, but Vertue is free, and you are wooed to it in a winning way.

Origen in his fourth book *Contra Celſum* breaks out thus, εἰ καὶ ἀμφοῖν ἄνθρωποι θηρία — Though it be mutual to Men and Beaſts to catch and be catch'd, yet there is a great deal of difference *Ratione an violentia.* Now we are fetcht over with no ruſhing wind, or imperious ſowerneſs, but with gales of grace. They are ignoble diſingenious ſpirits that are not won over by ſuch wayes. The Sacrifices under the Law were ſeaſoned with ſalt, which myſtically denotes diſcretion; and

and the Goſpel is the beſt *Rationale* in the world: Let me therefore court you to the duties of the Text by St. *Pauls Suada*, *Rom* 12. 1. 'Tis λογικὴ λατρεία, a Reaſonable Service; the Law of God ſet before an intellectual eye, carries ſuch a light and beauty in it as may juſtly ingratiate it with the underſtanding: And that heavenly beam which God hath darted into the ſoul of Man for the diſcovery of his own Laws, being ſo exactly conformable to that light, ſhould readily comply with it.

God doth not ſo much as ſhew thee, offer any command unto thee but what is good: His Yoke eaſie, his Burden light, his Commandments not grievous: They are good for thy ſelf O Man: Thy goodneſs extends not to him: And if thou wilt not hate thine own fleſh, thou muſt embrace them. They conſult their own good that do good, all things work for the beſt to them; when theſe few and evil dayes are gone they receive good in death: Whereas it ſhall be objected to the wicked; *Son thou haſt received thy good things*: Then the righteous mans beſt good is to be produced; and when Temporal goods fail he enjoys Eternal. The contemplation of this put *David* upon the queſtion, *Pſalm the* 34. 12. *What man is he that deſireth to live and loveth many dayes that he may ſee good?* The anſwer at the fourteenth verſe is, *Let him do good*; will ye ſtill continue in a barren Wilderneſs, and not reach forth your hand to the offer'd Grapes of *Eſhcol?* will you give a ready ſubmiſſion to what the Devil requires, and will you be obſtinate againſt Gods commands: will you be valiant under the commands of a Tyrant, and Cowards under your lawful Soveraign?

raign? What Command is harſh when Honour is proſer'd? What Obedience is performed though Heaven be as a Label annex'd thereunto?

Do but ſtrive and thou mayſt ſtorm; attempt and thou ſhalt conquer: There is no difficulty to a reſolv'd Soul: He that gives thee his Commands will aſſiſt thee in the keeping of them. But what formidable Commands doth God impoſe? Lord what wouldſt thou have us to do; lets take a particular view. Is there ever a bitter herb in his preſcription that might lead death into the Pot? Teſtifie againſt him if you find any. I ſpeak to wiſe men, judge what I ſay. You whoſe ſenſes be exerciſed, that you can diſcern betwixt good and bad; you that have a ſpiritual Pallat, a heavenly Relliſh, you ought to hear reaſon when Man ſpeaks it, much more when God offers it, and in ſuch a taking way. His Law makes man contract all his firſt reaſon to apprehend it: And the Goſpel is the dilatation of Gods own reaſon, a line to reach even to us τὰ βάθη τὸ θεῦ are τὰ βάθη τῦ λογῦ, rational demonſtrations. Every mouth muſt be ſtopt when God opens his ſo convincingly. Was it ſome great matter, was it never ſo difficult a work of faith, the Path ſtraiter than indeed it is, 'twas well worth our ſtrugling to obtain Heaven at our Journey's end: how much more ſhould we preſs forward when he only enjoyns us thoſe things which ſuit our reaſon ſo adequately?

To do juſtice — πᾶν δίκαιον ἠδυ καὶ ὠφέλιμον what but ζῆν κατὰ φύσιν, ζῆν κατὰ λόγον, ζῆν κατὰ θεον, which the Emperour and Philoſopher *Marcus Antoninus* held to be Equivalences: There are οἱ πάντες, οἱ πολλοὶ & οἱ εὐγενέστεροι in the world; even the ruder

heap of Mankind, that do but Ζὴν κατὰ φύσιν, will cry up *Juſtice*; others, are ſo Rational, as to plead for *Mercy*; and, the better bred Bereans deſire and endeavour to walk with God.

Doe Juſtly — And, Is not *Suum cuique tribuere* Natures Maxim? You may hear every man in his own Dialect extol this Precept, *Parthians*, and *Medes*, and *Elamites*; the barbarous *Scythian*, and wild *American* have ſome Reliſh of *Juſtice*, 'tis ſo pleaſant. This Notion is a Pearl, that ſhines in the dark; none but wallowers in the mire will trample upon it: This Gold will endure any Touchſtone; every Palate is ſatisfied with its ſweetneſs: In this *Via Regia* all Travellors deſire to walk; even *Gath* and *Aſkalon* would have owned this, and, Should not *Jeruſalem*? Juſtice hath an Olive-branch in its mouth, and drops ſweetneſs and fatneſs upon the Land it comes into: *Adeo res ſacra eſt*, ſaith *Seneca*, *ut ſiquid illi ſimile, etiamſi Mendacium, placeat*; ſo venerable a thing is Juſtice, that the very Counterfeit, the *Briſtol* goes for Currant. ὑδεὶς ἐπαινεῖ τὴς ἀδικίας, ἀλλα τὴς δικαίας, καὶ αὐτοὶ οἱ τὰ ἄδικα πράτλοντες, ſaith the *Philoſopher*; Thoſe that labour to pervert it, do yet Honour it: and, even thoſe Men, who themſelves will not practiſe it, cannot yet but love it, at leaſt commend it in others.

It gives Honour where it cannot winn Aſſent: As *Pilate* acknowledged, he *found no fault in* our *Saviour*, whom yet he Condemned: This God expects from all. That Elegant Moraliſt *Plutarch*, ſayes, God is angry with them that Counterfeit his Thunder and Lightning: ὐ σκῆπτρον ὐ τρίαιναν; His Scepter and Trident he will not have medled with; not imitate

His

His Soveraignty; but, loves to see us darting out those warm and cherishing beamings of *Justice* in the *Text*, of *Justice, Goodness* and *Clemency:* They that practice these, with the *Bee*, may make a Trade of their Pleasure; in their business may have Recreation, and in a holy Epicurisme fare deliciously every day upon their own Dainties.

Do Justly — *Omnes virtutum species uno Justitiæ nomine Continentur* (saith St. *Jerome*) *ad Demetrium*. *Do Justly*; Not Talk right onely, as some Glib-tongu'd *Absalons* of late time; who, that they might Revile the Footsteps of Gods Anointed, (our late Martyr'd Soveraign of Blessed Memory,) said, *There was no man deputed of the King to do them right, though their matters were just. O* (saith *Absalon*) *that I was a Judge in* Israel! Great matters indeed, when he and they were Advanced; In his wrath against our sins he made them such: Was not the most righteous of them a Thorne-Hedge? Blessed be God who hath *restored us our Judges as at the first, and our Officers as at the beginning*; who will do *Justice*, not Word it only.

Do Justice — Not that I intend to Prescribe Laws to you, from whom we are to receive them; but, in regard Gods Law must have the Precedence, upon which ours are Grounded, I think it meet (as S. *Paul* upon another account saith) *to put you in mind of these things* from the mouth of God, though you do know them, and be establisht in those present truths.

Thus then, *Justice* being the First-born in the Text, may seem to challenge a double portion of Discourse: yet, my dispatch shall be quicker through this branch,

in regard I have ſuch lively Comments before me; nor need I preſs that much which theſe Parts have experienc'd to be your Practice for many years.

Do Juſtice —— And then *Juſtum* is done *Juſtè*, when 'tis diſtributed equally. There was much Corruption it ſeems in St. *Cyprians* time, which open'd his mouth thus; *Inter ipſas Leges delinquitur, inter Jura peccatur, Innocentia nec illic ubi defenditur reſervatur:* Bleſſed be God we have no ſuch *complaining in our Streets.* Yet, exact and critically Curious ſhould man be when he ſits in the Seat of God; for, as *Gregory* in his *Morals*, *Sæpe ipſa noſtra Juſtitia ad examen divinæ Juſtitiæ deducta Injuſtitia eſt, & ſordet in diſtrictione Judicis quod fulget in eſtimatione operantis*; Our beſt Gold will ſcarce hold out weight in the Ballance of the Sanctuary: Much care therefore ſhould we have in our evenneſs of Juſtice; *Davids* Juſtice was as large as his Dominions, 2 *Sam.* to all his People.

Let Judgement run down like water, and Righteouſneſs like a mighty ſtream, that toucheth every door equally; No *Fractus*, no *Windings:* and, a ſameneſs as in water towards all; as *Juſtice* muſt wet the head, ſo down it muſt run to the skirts of the Garment; like the Sun it rejoyceth as a Giant to run his courſe: *Sol non alius diviti, alius Pauperi; & citius Solem à Cælo quam Juſtitiam a Fabritio* —— His beams are equally ſhed abroad; Laws are made without reſpect of perſons: and, when they are ſo executed, then 'tis an honour to the Diſtributer, and a Happineſs to the People.

That this may be done, Præcipitancy muſt be avoided. *I will go down now and ſee*, ſaith the Judge Om-

Omniscient concerning *Sodom*: The Eternal God takes time to teach Man to weigh matters. A Cause may, (like the *Israelites* Cloud,) look bright enough on the one side, and yet *Ægyptian*-darkness on the other. *Si Judicas, cognosce*; and, when the Cause is ponder'd, the fear of man must be banish'd. A Magistrate is *Pudore, Blanditiis, & Metu major*, saith *Isidore*: *Pilate* stumbled at this Stone, *If thou let this Man go, thou art not* Cæsars *Friend* (said the *Jews*,) down falls his Courage at this word, and he lost three Friends thereby, *God*, *Cæsar*, and his *Conscience*. The Ensign of the *Law-giving-Tribe* was a *Lion*, and with these *Salomons* Throne was supported: *Phineas* was a Man of a Noble Spirit; and, the Contempt of Families could not terrifie *Job*. When the Magistrate is valiant for the Truth, O how becoming is that Spirit of Power.

But, *What went you out for to see, a Reed shaken with every wind?* alass, such a one is not worth looking on; he that doth Justice must not be flexible upon the Account of any Relation or Reward.

Affections may pervert Judgment: When the Object is too near the eye, that Approximation and Vicinity is a prejudice to the sight. Justice is the Souls Serenity, a kind of Stoical Apathy: I may say as *Aristotle*, νόμος ἐστὶ νοῦς ἄνευ ὀρέξεως· 'Tis a pure Intellect, not onely without a Sensitive part, but without a Will; pure Judgement without Affections; All have an equal Interest in it, and Priviledge by it. *Non Sanguinis necessitudo sed virtutis Cognatio proximos facit* (saith St. *Ambrose*;) So that the

the Magiſtrate muſt be *Speculum non Coloratum*; a Glaſs not prejudiced, not prepoſſeſt with any Tinctures; as unconcern'd as the Glaſs. It was the Commendation of the Tribe of *Levi*, *Deut.* 33.8. That he ſaid of his Father, *I know thee not:* What, Had theſe *Levites* loſt Natural Affections? No, but they knew not their neareſt Relations, ſo as to be partial in the Execution of Gods Commands: *Juſtitia non novit patrem, non novit matrem, veritatem novit, perſonam non accipit, Deum imitatur*; 'Tis a great piece of the Magiſtrates Knowledge, to be Ignorant of his Acquaintance, leſt they ſhould Byaſs him or his Affections. *Exit perſonam judicis quiſquis amicum induit*, ſaith *Cicero*.

A noble Reſolution that was of *Saul*, had it been well grounded, 1 *Sam.* 14. 24. 39. Had he done well in Adjuring the People, he had done eminently well in reſolving not to ſpare his own Son *Jonathan:* Perſonal Relations muſt not ſway in Publick Concerns. Though *Coniah* was as a Signet upon my right hand, yet ſhould he be pluckt thence: And, as the Provocation of the deareſt Relation muſt be hazarded, rather then that of God, and the Conſcience; ſo much more light in the Ballance ſhould a Gift be. *Hugo* in his *Homilies* calls this *Fatuam Reverentiam alicui exhibitam, non cauſa debita ſed propter Utilitatem.* 'Tis below a generous Soul, and may *Judas* his *Quid dabitis* never receive other Anſwer then St. *Pauls* Silence: *Felix* looked that he ſhould have given him Money, but his expectation was fruſtate. *Lyranus* hath a Note I cannot here paſs; for, there is as great a temptation to a Chriſtian to favour a poor man in

his

his cauſe out of tender comiſeration as there is in hopes from the rich; yet this muſt not be done neither, ſaith he, *ne forte motu pietatis indiſcreta condeſcenderis ei in prejudicium juſticiæ.*

Theſe are the chiefeſt Remora's of the Ship of Juſtice, but the remembrance of your names and places will break through theſe pitiful retards: I have ſaid ye are Gods ſaith God himſelf of you. If really you would be ſo, let your hearts be cloathed with Zeal, as your bodies with Scarlet, which is an Emblem of it.

The Magiſtrate is δίκαιον ἔμψυχον, *Lex loquens, quid vanæ ſine moribus leges proficiunt?* Be greater then, by your example than your office: This puts life into the Law when you are the tranſcript of it, without which it is but a dead Letter. Holineſs gives boldneſs: God looks for ſuch men to ſtand in the Gap, and make up the breaches of Juſtice. Such as eyeing the day of the Righteous Judge are timerous with a *Laban* or a *Doeg*, to abuſe their power, as knowing they are call'd Shields of the Earth, to whom power is given principally for protection, not vexation or ruine of others. *Nemo prudens punit quia peccatum eſt,* (ſaith *Seneca*) *ſed ne peccetur: Revocari enim præterita non poſſunt, futura prohibentur*; 'tis not in the power of puniſhment to recall what is paſt, but to prevent what is poſſible the reaching: 'Tis *in exemplum,* that Iſrael might hear and fear and do no more ſo preſumptuouſly.

Leſt man ſhould miſtake the ground of his power, as if it was given him to march *Agrippa* like μετὰ πολλῆς φαντασίας, the Text tells him of another deſign that God hath; and therefore he backs his power with a precept of pity: *Love mercy.* Nor

Non mihi sed populo, said *Adrian* the Emperour; and the Philosophers words are τὴν ἀρχὴν μὴ εἰς ὕβριν ἀλλ' εἰς ἐνεργεσίαν κατὰ τιθεσθαι, *Hoc Reges habent munificum & ingens, prodesse miseris*, saith *Seneca*.

The Apostle calls the Magistrate a Minister for good; and was it not for this addition of Mercy, even Justice it self might be suspected for Cruelty. We must then do justice so, as that we must love mercy also.

Justice is a debt upon Mans account, Mercy is Gods over-measure. One of the Kings of *France* said to a Woman, who on her knees beg'd justice of him, Rise up or beg mercy, for I owe thee justice. Man punisheth if we be not just, but God punisheth if we be not merciful: his wayes are not as our wayes, nor his thoughts as our thoughts; he hath many supererogating moreovers.

And love Mercy — And now that I have shewed how Justice conveys your estate over to you, I might shew you how Mercy calls for an holy alienation of it, bids you draw forth your soul to the hungry: So the word Mercy is sometime taken: but this would not be so suitable.

Love Mercy — If we take the words exegetically, by way of Comment upon the former; then he that doth justice must by his place afford unto the people a merciful protection in opposition to cruel oppressors. Upon this account the Prophet *Ezekiel* in his 28. 16. styles the Magistrate a covering Cherub, to spread out a securing wing; and so is *Moses* styl'd a Nursing Father to his Israel.

Or if we look upon this as a distinct charge (as indeed

deed there ſeem to be a great Emphaſis of love upon Mercy, and a merciful act may be done when 'tis not loved) then the Magiſtrate muſt be of ſedate affections, of a compoſed temper, not hurryed away with the leaſt violence of paſſion. The reaſon is render'd by St. *James*; *For the wrath of man worketh not the righteouſneſs of God*, no 'tis obſerv'd they ſtand in oppoſition there: *Inferiora fulminant*, there's thunder in the lower Region; but all above is quiet: He that is plac'd above his Brethren, muſt not give place unto wrath. None refuſe the waters of *Siloe* becauſe they run ſoftly, but ſuch as are ſtyl'd the raging waves of the Sea, foaming out their own ſhame. The God of Peace requires *pacatum animum*, a quiet compoſure of our ſpirits; and in the execution of any office, then eſpecially muſt we love mercy, having an eye to ſofter qualifications rather then more rigorous exactions. This ſeems to be added in my Text, to doing juſtice to ſeaſon and temper it to a golden *Medium*, leſt Man ſhould walk up to the extremities of *Draco*'s bloody Laws, that puniſhed all offences with death. St. *Ambroſe* gave excellent counſel to *Theodoſius* after his raſh Maſſacre, he wiſht that in all Sentences that concern'd life, there might be thirty dayes before the Execution; Some ſpace to ſhew mercy if need required. Thus when you ſit upon the Bench in Judgment let mercy give the Sentence. In the height of Jewiſh malice St. *Paul* aſſures us in order to himſelf, that they went leſs ſtill then the *ſummum jus* of the Law, *Deut.* 25. 3. Forty ſtripes ſaith that Text he may give him and not exceed: compare this with 2 *Cor.* 11. 24. And St. *Paul* ſaith, of the Jews received

I forty ſtripes ſave one. All things then that are lawful for us are not expedient for us: He that chuſeth alwayes to walk upon the Battlements is in danger of the Precipice. You that are the diſtributers of Juſtice then, be merciful as your Judge which is in Heaven is merciful. Would you know how that is? So unwillingly doth he grieve the Children of men, that he calls the act of puniſhing his ſtrange act. *Opus ſuum alienum extorquemus ut pereamus*, ſaith *Tertullian.* It comes with a ſigh, *Heu conſolabor, ah--* I will eaſe me of my adverſaies, and avenge of my ennemies: yea and a tear too. *Plangitur Princeps Tyri, quam bonus Deus* (ſaith *Origen*) *qui etiam eos deflet qui ſe neglexerint. Deus triſtatur non de injuria ſua, ſed de noſtra perditione.* O Iſrael thou haſt deſtroyed thy ſelf. Thus our Saviour when he beheld the City wept over it. What a ſtrugling is there in his calm breaſt, who ſays *What ſhall I do unto thee Ephraim? how ſhall I make thee as Admah?* And at laſt Mercy triumphs over Judgment: *My repentings are rolled or kindled together; I will not proceed to execute the fierceneſs of my wrath*, with a remarkable twitting reaſon, *for I am God, and not man*——O let all that have the ſignature of God upon them imitate him. St. *John* ſaith indeed he ſaw his Saviour with a Sword, *Revel.* 19. 15. But it came out of his mouth; *Oris arma ſunt oſcula*; No weapons but kiſſes from the lips. If there had been any danger of this Sword, the Spouſe in the very firſt words of the *Canticles* would not ſo paſſionately have broke forth: *Let him kiſs me with the kiſſes of his mouth. My Beloved is white and ruddy*, ſaith the Church there. In that dusky Type he is reſembled

to

to a Man, whereon *Thomas* descants excellently; *Candidus in toto corpore rubicundus in genis*, white in all conceal'd places, ruddy only in the face, which is obvious to every ones eye, as if it was but a show of Justice rather to terrifie then torment: White when merciful, but in his justice ruddy, as if he blush'd to be constrain'd to punish by our obstinacy. God ordinarily reveals himself in the Old Testament by two Names, *Jehovah* and *Elohim*: Now the Hebrews note *quando egreditur sententia ad clementiam*, he chuseth to be call'd by his great Name *Jehovah*, his proper incommunicable Name: but *quando egreditur sententia ad justitiam* in any process of Justice or Judgment he alwayes styles himself *Elohim*. By which Name Angels, Judges, and false Gods too are once call'd. God it seems is jealous of his Name of Mercy. Imitate him, and do acts of justice with melting spirits and tender bowels. There is no such great Chasme betwixt Justice and Mercy, as some think, no irreconcilable antipathy, they may well enough greet each other with an holy kiss; you may bring about Justice by a high and powerful, yet withal a soft and delicate hand. Mercy need not disarm your Justice; *Moses* Rod may be both a Serpent to sting the guilty, and a staffe to support the weak. These may stand together, and yet a third, an humble heart must be conjoyn'd; all is in vain else. *Walk humbly with thy God*, saith my Text.

I should not have dar'd to have detain'd you thus long from those weighty affairs I know are incumbent upon you, but that my Text at least pleads my pardon, when it enjoyns you mercy; nor will I retard

you much longer now leſt I ſhould be thought guilty of that which I do decry, and preſſing humility ſhew my ſelf ambitious to detain you.

Briefly then come we to the higheſt ſtep of this Heavenly Climax, even the moſt humble poſture before the moſt High: And now give me leave, like that holy Leveller of Mountains, *John* the Baptiſt, to prepare the way of the Lord, by the language of my Text, commanding humility. Man is a proud Creature, prone to ſtand upon his own ſupremacy, even to Deifie himſelf. When thus puſt up above meaſure, Humility is the thorn to prick that Bladder. How many ſtill think the *Urim* and *Thummim*, the Breſtplate of Judgment, is only with them. Humility teacheth ſuch μὴ ὑπερφρονεῖν, not to be over-wiſe. I cannot ſtay to ſhew you the Lenthenlook of Humility in antient times, nor the hoof'd knee by continued prayer; yet with much ſadneſs I cannot but obſerve humility in our times is grown more ſtately. Knees of the ſoul, thoſe inviſible ones ſhe will pretend to give readily, but Elephant like, wants joynts to bow the body: Preſent their Souls a living Sacrifice they will, but their bodies are dead. If St. *Paul* himſelf implore them by the mercies of God to preſent their bodies, he muſt pardon them: So humble theſe are they are afraid to be reverent. How Seraphick is this Hypocrite in whom the Sword of the Spirit is melted when the Scaberd of the body is untouch't! A Body O Lord thou haſt prepared me, and if my Body expect to be glorified, it muſt be humbled. But the very mention of this new modell'd humility is a ſufficient confutation of it.

To

To give you succinctly the real grounds of Humility in the *Text*. He is *God, Thy God, Thy God* that honours thee to walk with him; *Walk humbly with thy God.* The God to whom futurities are present; *Nullum tempus occurrit Regi:* To the King of Heaven I am sure. And, we have nothing but a kind of Scepticall ἀπορία of whats before us: He the allseeing God, we poor Prisoners of the flesh, looking but out of the Grates. Consider his Purity and Perfection, and thy own Pollution and Prophaneness; How low will thy Language be (as the great Apostle's was, upon a glance of Christs Divinity breaking out,) *Depart from me, O Lord, for I am a sinful man. Stars* disappear when the *Sun* ariseth; Gods fullness may show us our emptiness.

Thy God — There is much Divinity in Pronouns: *Thy God*, to whom thou art oblig'd for *the dews of Heaven, and the fatness of the Earth*, Spiritual and Temporal blessings; that honours thee to walk with him in his Shecinah, *Numbers* 17.4. *There will I meet with thee:* The *Psalmist* points us to Eye him there still; *Seest thou the goings of my God and King in the Sanctuary?* That honours thee to Sup with him, nay of him; *Such Honour have all his Saints:* therefore are they humble walkers.

Hac itur; this is the way. *Vis capere Celsitudinem Dei? Cape prius humilitatem Christi*, saith St. *Bernard. Excelsa est Patria, Humilis est via: Qui quærit Patriam, quid recusat viam?* saith St. *Austin.* This is a duty incumbent upon all, and especially upon those men whom he hath so honoured, from them he expects more *Humility*.

What

What then can you render unto the Lord, who hath inveſted you with his Name and Power? What leſs can you give him then the full of his expectation, that you ſhould *walk humbly with that God* who hath placed you Rulers over Men? How glorious is St. *Bernards Humilitas honorata*, an Humble Mind in an Honourable Place? How lovely is this Treaſure in our earthen Veſſels?

But, becauſe there are other Verſions of theſe laſt words of the Text, I ſhall name them (and onely ſo,) To follow God, ſaith the *Syriack*: *Sollicitum ambulare*, ſaith the *Vulgar*: *Eris ergo Humilis in ambulando in timore Dei tui*, ſaith the *Chaldee*, and that's moſt Comprehenſive. In the fear of *Thy God*, Tremble thou Earth at the preſence of the Lord: Did Mount *Sinai* tremble, and ſhall not our hearts? This fear will not ſuffer a man to cut off ſo much as a Skirt, or Lap of *Juſtice*.

This holy fear is the principal part of a good Magiſtrate; yea, the very form and ſoul of ſuch a one; for, it troubles me to make it but a part, which *Salomon* calls the whole of Man, *Eccleſ.* 11. 13. *Fear God*, &c. *This is the whole Duty of Man*: Eſpecially ſuch a Man as is ſent of God *for the puniſhment of evil doers, and the praiſe of them that do well. Be inſtructed therefore, O ye Judges of the Earth, ſerve the Lord in fear.*

If *Judge*, *Jury* and *Witneſſes* ſtood in this holy Awe, How like would our *Aſſizes* be, for Equity, to that Grand *Aſſize* where *Chriſt* himſelf is *Judge*! *Baſis omnium Timor plenus Diſciplinæ*, ſaith St. *Ambroſe*: A well Diſciplin'd Fear is the Root of all Vertue.

Will

Will you then in the fear of God Execute Judgment; and, being lovers of Mercy, reſolve ſtill to *walk humbly?* Our hopes are no leſs: If ſo, then beſides that, the beauty of theſe Actions carries their reward along with them, and that you have the Hearts as well as Eyes of men upon you. I'll tell you what hopes you may have from your God; That, whereas now you are but Commiſſionated from an Earthly King for a ſhort time, and a ſmall Circuit, you ſhall be Tranſlated, your Circuits enlarged: *Shall not the Saints Judge the Earth?* When Time ſhall be no more, you ſhall be enthron'd eternally: And, inſtead of this flitting, ſojourning poſture, in the Service of your God and King here, to you there ſhall be σαββαλισμὸς, you ſhall enjoy eternal reſt amongſt his Choſen. Which God grant to us all for the Merits of *Jeſus Chriſt* our Saviour.

Soli Deo Gloria.

FINIS.